

# The reasons behind Victory and Defeat in Islamic History



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# أسباب النصر والهزيمة في التاريخ الإسلامي

لفضيلة الشيخ بشر بن فهد البشر



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# **Introduction:**

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray no one can guide. I bear witness that there is no god but Allāh alone without any partner and I bear witness that Muhammad is His slave and messenger and His chosen one and His friend and His best Creation may the peace and blessings of Allāh be upon him, his household and his companions, and those who followed them in goodness. To proceed,

My beloved brothers for the sake of Allāh; As-Salāmu 'alaykum wa rahmatu Allāhi wa Barakātuhu

This topic that we want to discuss during this night is related to the reasons for victory and the reasons for defeat in Islāmic history. It is a very important and sensitive matter and it should be known by all Muslims in general, and by the Du'āt [those who invite others to islām] specifically. They should research this matter and contemplate it so they will know the reasons behind victory in order to act upon them, to spread them, and to know the reasons behind the defeat and letting down the Ummah, so they can avoid, fight and counter them and distance themselves from them.

It is well known among all muslims that Allāh ﷺ has promised that He will make this Dīn [religion] victorious and He will grant His Believing Servants Tamkīn [empowerment] like Allāh ﷺ said:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ  
يَقُومُ الْأَشْهَادُ

﴿Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand﴾ [40:51]

And Allāh Subhānahu wa Ta’āla said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ  
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا  
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

﴿Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient﴾ [24:55]

So this is a Sincere Promise that will be fulfilled no matter what. It was fulfilled during the era of Rasūli Allāh ﷺ, after that during the reign of the Khulafāe Ar-Rāshidūn [Rightly guided Caliphs Abū Bakr, 'Umar, 'Uthmān and 'Alī].

After that years passed by and the Islāmic Strength and Tamkīn had ups and downs, moving like a spiral and it didn't move in one straight direction.

There wasn't a total Tamkin and islamic strength during a period of 1400 years but there also weren't any crushing and humiliating defeats. Rather after the blessed generations [Sahābah Tābi'īn & Tābi' At-Tābi'īn] the Islāmic History went through periods of Victories and periods of defeat.

The word an-Nasr [victory] is a general, a broad and inclusive word that includes the victory of the Scholar even if he is killed. Because there were some scholars who were killed, and there were those who were tortured, and there were those who were displaced, but in the end they were made victorious by Allāh, I mean by this that he made their path and beliefs they lived for victorious, even if that scholar was killed for that sake.

And the best example for that is Shaykh Al-Islām ibn Taymiyyah رحمه الله who died in the prison.

A couple of centuries later Allāh paved the way for someone who stood for the same principles as Shaykh Al-Islām ibn Taymiyyah and that was Shaykh Al-Mujaddid Muhammad ibn ‘Abd Al-Wahhāb رحمه الله who raised His banner, and spread it on this earth.

Not long ago one of the Tughāt [tyrant] killed a famous Islamic preacher and we consider him, and Allāh has the best knowledge over his affairs, from the best men of this era and his name was Sayyid Qutb may Allāh have mercy upon him. Because when he was killed his books spread his ideas were read while the tāghūt who killed perished and no one cared.

So, victory is not restricted to the general and apparent victory on the earth merely, our speech today will be with regard to the victory over the enemies and the Tamkīn on the earth.

The Islamic Ummah today is facing a tragic reality, and it can be summarized in three points:

- A physiological defeat among many individuals of the Ummah, unfortunately it can be seen at higher levels so we have some people calling to join a system that is labelled; The New World Order in order to become a wheel of its wheels, led by a western and kāfir individual.

- Subordination in many areas, the most important are the cultural and the intellectual. And the best example is that you'll find in some Muslim countries the English language being the first language in some areas. Like the Arab language is not suitable. There are also economical and many other subordinations.
- Weakness, humiliation and division. The Ummah has become; despite its big numbers and the extension of its ground, one of the weakest nations, and a nation with the least influence in this era. Contrary to the other nations, because nothing can happen on this planet except after they take from their views even from the Buddhists in China they take their views. As for the Muslim Ummah their view is not relevant even when it concerns their own affairs.

So it is important for this Ummah to know the reasons of the victory and defeat and to realize its current reality and to know the reasons that caused a downfall of this level. So that it can try to lift itself up, and to follow the Will of Allāh's Ordain to be the leaders of the Worldly life.

So I will try to summarize the reasons of Victory and defeat without using a lot of words and going into detail because we will need volumes and not a couple of papers.

# Reasons behind Victory

Probably the most important reason behind the victory of this Ummah are: Sincere Imān [belief] and Al-'Amal As-Sālih [righteous deeds].

Allāh ﷺ said: ﴿Allāh has promised those who have believed among you and done righteous deeds﴾ So there has to be a sincere belief and righteous deeds,

The shaykh continues: ﴿Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security﴾

And here comes an important condition: ﴿[for] they worship Me, not associating anything with Me﴾.

Then Allāh ﷺ said in the following verse immediately: ﴿And establish prayer and give zakāh and obey the Messenger - that you may receive mercy﴾. So; there has to be Sincere Imān and Righteous Deeds. And from the most important signs of a Sincere Imān are:

Worshipping Allāh ﷺ Exclusively and with sincerity without any shirk.

Establishing as-Salāh [prayers], giving Zakāh [charity] and obeying Rasūli Allāh ﷺ in his commandments and his prohibitions. So we must follow all what he commanded us to do, and we must avoid all what he prohibits for us.

From the most important signs of having Sincere Imān and Righteous Deeds is to have Tawakkul [trust and rely] in Allāh Exclusively, and depending on Him Glorified is He, and asking His Support Almighty is He, and making Supplications and Calling upon Him like Rasūli Allāh ﷺ did.

If you read the story of Gazwat [battle of] Badr you will read this clearly, because Rasūli Allāh ﷺ kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abū Bakr رضي الله عنه came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said:

يَا نَبِيَّ اللَّهِ كَفَاكَ مُنَاشَدَتُكَ رَبَّكَ فَإِنَّهُ سَيِّنْجُ لَكَ مَا وَعَدَكَ

O Rasūli Allāh ﷺ, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you." [Sahih Muslim]

Also from the most important signs of having Sincere Imān and Righteous Deeds is to have Sabr [patience] and Thabāt [steadfastness] whether that is done during the battle and confrontation, or before.

There has to be Sabr [patience] during trials and tribulations. It is impossible for the Dīn to be established without enduring trials and tribulations, there has to be cleansing and purification of the ranks before Tamkīn and victory. So there has to be Sabr and Thabāt like Allāh ﷺ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمْ فِئَةً فَاتَّبِعُو

﴿ O you who have believed, when you encounter a company [from the enemy forces], stand firm ﴾ [8:45]

And like Allāh Subhānahu wa Ta’āla said:

فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوَا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوَا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

﴿ So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allāh. And Allāh is with the steadfast ﴾ [8:66]

Also from the most important signs of having Sincere Imān and Righteous Deeds is making a lot of Dhikr [Remembering] Allāh, because Allāh said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمْ فِيْنَهَا فَاثْبِتُوا وَادْكُرُوا اللَّهَ كَثِيرًا

﴿ O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much ﴾ [8:45]

So when you compare this Devine and Godly matter that was practised by Rasūli Allāh ﷺ, his Sahābah and the Salaf as-Sālih that came after them, with this generation and the ages we live in, you'll find those of our days and ages entering the battles while singing and dancing so the end result will be a humiliating defeat and crushing annihilation.

From the reasons of victory, and I will go through them quickly is:

**First:** Uniting the ranks of the Muslims because when they are divided and dispersed Victory will not come. This is why Salah ad-Dīn al-Ayūbī رَحْمَةُ اللَّهِ when he wanted to liberate Bayt al-Maqdis [Jerusalem] from the reign of the Crusaders. The first thing he did was uniting the two most powerful muslim countries at that time and that were Egypt and As-Shām.

When he united them, he mobilized them to fight the Crusaders. Therefore uniting the ranks of the Muslims is a reason for Victory and Tamkīn, so if Muslims remain divided in many different countries, victory will be far away from them.

**Second:** Having a strong and believing leadership, because when leadership of islāmic knowledge and leadership of worldly matters are combined justly, victory and Tamkīn will be achieved.

One recent example for this was Shaykh Muhammad ibn ‘Abd Al-Wahhāb and the Mujāhid Imām [ruler] Muhammad ibn Sa’ūd.

So when there is a strong, pious and god fearing scholar and the person who assists him is the strong leader, Allah will hasten the victory.

Therefore if there exists a strong leadership with Islāmic knowledge without a strong force to protect and defend it, and to fight in order to spread their message, it will not strengthen and become victorious.

And you all know that Shaykh Al-Islām ibn Taymiyyah died in prison when that strong leadership was against him and not with him.

**Third:** From the most important reasons for victory and tamkin on the earth and was commanded on us by Allah ﷺ and which Rasūli Allāh ﷺ and took care off is preparing all means and taking appropriate means. Allāh Subhānahu wa Ta’āla said:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ

﴿ And prepare against them whatever you are able of power and of steeds of war ﴾ [8:60]

This means all what is in your ability and reasons to increase your strength, small or big, all what you have in ability you have to prepare for it.

﴿ Steeds of war ﴾ means; the horses are included in power. So why did Allāh ﷺ mention it specifically?

He mentioned it with wisdom. Because it is one the main reasons for strength and power. Horses in the time of Rasūli Allāh ﷺ were the main reason for the strength of the Muslims.

Therefore Muslims have to bring and prepare themselves and use the main reasons to strengthen themselves. During the Gazwah of Badr Rasūli Allāh ﷺ had only one horserider in his army, it was said he had two and most of the scholars said he had three horse riders.

Al-Hāfiṭh ibn Hajar رحمه الله said:

لَمْ يُبَيِّنْ أَوْ لَمْ يَصُحْ أَنَّهُ وَجَدَ فَارسٌ إِلَّا الْمِقْدَادُ وَحْدَهُ

﴿ It is not established and not authentic that there were more than al-Miqdād [i.e. one] horserider ﴾

So this was as much as they had in their ability, while the kufār of Quraysh had a hundred horse riders.

Horses back in those days can be compared with warplanes in our modern day and ages. So we are demanded to prepare as much as we have in our ability and we were not demanded to prepare what is not in our ability.

So Rasūli Allāh ﷺ prepared the reasons for achieving victory, and he used all he had in his ability at that time and he did all what he could do; so he wore a shielded harness in the battle of Uhud, he dug a trench in the battle of Al-Khandaq, he took up the arms and prepared the soldiers, he appointed the commandants and educated them, and collected money so he used all the means that he had in his time.

But, it should be known that reliance should not be on the reasons and means, rather you should rely on Allāh Most Powerful and Most Strong Exclusively.

And we should understand an important reality which is; there was never a time or a day that the Muslims outnumbered the armies of the kufār, because the kufār were always a majority. And the kufār were always more powerful than the Muslims in preparation and weaponry. But the advantage of having Imān always made the Muslims victorious over their enemies.

Therefore, whenever 'Umar ibn al-Khattāb رضي الله عنه noticed a delay in victory by his commanders, he wrote them:

إِنَّا لَا نَقَاتِلُ النَّاسَ بَعْدَ وَلَا عَدَّةٍ إِنَّمَا نَقَاتِلُهُمْ بِهَذَا الدِّينِ  
فَلَعْلَكُمْ أَحَدْثَتُمْ أَمْرًا

﴿ We're not fighting people with numbers or equipment, rather we are fighting them with this Dīn so perhaps you introduced something new ﴾

So he remembered them and warned them from introducing something new so they should check themselves, maybe they have forsaken some of the necessary means of preparation that leads to victory. When victory was delayed on the Sahābah, 'Umar would write them reminding them that perhaps they introduced something new so check yourselves. Have you forsaken some reasons for victory?

## **Question:**

Is it necessary for the Muslim Ummah today to have the same amount of weapons, experience and scientific and technological development as the jews have?

## **Answer:**

No, the Ummah doesn't need that. What is asked from the Ummah is sincere belief, uniting the ranks and to have believing men as leaders. After that they have to prepare all means possible, and to rely on Allāh, and to strive for the sake of Allāh and then victory and Tamkīn will come. This is what is needed, and this will bring peace to the heart of a believer and happiness in their souls.

We are not instructed to be stronger than the kufār, not even to be equal to them or to come close to their strength. We are instructed to prepare all what is in our ability and then strive and Allāh Almighty will make us victorious. Afghānistān is a lesson for those who pay heed, because the Afghan Muslims had only a few weak weapons that couldn't be compared with the weaponry of the communist Russians. Nevertheless Allāh humiliated the Russians by the hands of those who were named 'Primitives' in the dictionaries of the westerners.

And taking the prescribed means and preparing all what is necessary can be divided into many and its most important are:

**First:** Preparing the believing soldier and the believing leadership, and this is the most important mean.

This force has to be prepared with believing soldiers and believing leadership; those who have imān and perform righteous deeds first and foremost.

Hereby the ranks will be purified and only those men who fit the description join, and other than them prevented.

Once you read the words of the Fuqahāe of Islām you'll find them saying: "The Commander must prevent those who discourage others and those who spread rumours to join the ranks of the army, because it is a munāfiq and he will no be able to face the enemy when the fighting grew intense."

So it is a must to prepare a believing soldier who makes a lot of Dhikr [remembrance of Allāh], and maintains his obedience towards Allāh, and avoids what He prohibited, and he who has set his eyes on dying as Shahīd [martyr] so he can enter Jannah with the Grace of Allāh.

رضي الله عنه Like 'Umayr ibn al-Humām al-Ansārī who heard Rasūli Allāh ﷺ say:

عن أنس رضي الله عنه قال انطلق رسول الله صلى الله عليه وسلم وأصحابه حتى سبقو المشركين إلى بدر وجاء المشركون، فقال رسول الله صلى الله عليه وسلم : لا يقدمن أحد منكم إلى شيء حتى أكون أنا دونه. فدنا المشركون، فقال رسول الله صلى الله عليه وسلم: قوموا إلى جنة عرضها السماوات والأرض. قال: يقول عمير بن الحمام الأنباري رضي الله عنه: يا رسول الله جنة عرضها السماوات والأرض؟ قال: نعم. قال: بخ بخ! فقال رسول الله صلى الله عليه وسلم: ما يحملك على قولك بخ بخ. قال: فإنك من أهلهما. فأخرج تمرات من قرنه فجعل يأكل منها، ثم قال: لئن أنا حييت حتى آكل تمراتي هذه إنها لحياة طويلة! فرمى بما كان معه من التمر، ثم قاتلهم حتى قتل

"Get up to enter Paradise which is equal in width to the heavens and the earth." 'Umayr ibn al-Humām al-Ansārī said: "Ya Rasūli Allāh, is Paradise equal in extent to the heavens and the earth?" He said: "Yes." 'Umair said: "My goodness!" Rasūli Allāh ﷺ asked him: "What prompted you to utter these words [i.e. my goodness!]? He said: Ya Rasūli Allāh, nothing but the desire that I be among its residents. He said: 'Thou art [surely] among its residents. He took out dates from his bag and began to eat them. Then he said: "If I were to live until I have eaten all these dates of mine, it would be a long life." The narrator said: "He threw away all the dates he had with him. Then he fought the enemies until he was killed."

Allāh Al-Musta'ān! If one of us was told that he would die a year from now he would never sleep again from stress and grieve, while this companion said: If I were to live until I have eaten all these dates of mine [maybe 5], it would be a long life."

So we are in need of a generation like this and if the likes of 'Umayr are present, those who rush towards death, then Allāh will grant us victory and life, so we will achieve both victories.

**Second:** Preparing a military force with equipment, gear, and all what we possess in the form of strength, to the point that there doesn't remain a means for victory that we were capable of except that we didn't prepare for it. So if we prepare all this the hearts will find rest and will sleep comfortably.

**Third:** Collecting the money that is needed, because money in this modern day and ages is the pillar of al-Jihād, rather it was a pillar of Jihād ever since the time of Rasūli Allāh ﷺ, and you might remember 'Uthmān ibn 'Affān رضي الله عنه when he prepared the 'army of distress', so what was his reward? His reward was like Rasūli Allāh ﷺ said: ﴿It does not matter what 'Uthmān does after this﴾. So this was his reward because money is the backbone of Al-Jihād, therefore the ummah has to spend the needed money for Al-Jihād fī Sabīli Allāh.

An example is our brothers in Bosnia who are lacking financial means so they can use it in their Jihād against those evil kāfir crusaders.

**Fourth:** Muslims must not lose sight of their enemies and have to know their strength and ability, like Rasūli Allāh ﷺ did during the battle of Badr when he caught two of the water drawers who were drawing water for Quraysh and asked them: "How many numbers is Quraysh? How many camels did they slaughter? How many horse riders did they prepare? Who from the Chiefs of Quraysh is with them?"

So and so is with them, so they have slaughtered so and many camels, so Rasūli Allāh ﷺ said: "They are one thousand; each camel is for one hundred men", narrated by Imām Ahmad, and he prepared for them what was in his ability.

So this is obligated on the Muslims, and they should not underestimate their enemy saying that the jews are nothing and they are weak etc.

No, despising the enemy is not the job of a Muslim, rather we should know his status and we have to study the reasons behind their strength and look for their weakness. When this is done, we seek our victory with Allāh ﷺ.

However we have to think about the saying of Rasūl Allāh ﷺ who said:

لَا تَتَمَنَّوا لِقاءَ الْعَدُوِّ وَسَلُوا اللَّهَ الْعَافِيَةَ فَإِذَا لَقِيْتُمُوهُمْ فَأَصْبِرُوا وَأَعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظَلَالِ السَّيْفِ

﴿ O people do not desire to meet the enemy, ask Allāh, Most High, for health and security. When you meet them [the enemy] have patience and endurance, you should know that paradise is under the shade of swords ﴾

It was narrated by Al-Bukhārī & Muslim.

This means that we ask Allāh ﷺ to grant us victory over them and that He humiliates them, even if our ranks don't meet and we don't fight them.

**Fifth:** From the most important reasons for Victory is having trust in Allāh ﷺ and having trust in His Promise; that Allāh will make His Dīn Supreme and victorious and He will establish and empower it on earth sooner or later.

Time is nothing in the Sight of Allāh ﷺ, because it is known that a day in His Sight is equal to a thousand of our years, so we don't look at it from a worldly perspective, rather we look at the Manhaj [curriculum] that will be victorious and will last.

We must be confident that Allāh ﷺ will make this Dīn victorious no matter how hard they are trying to make it impossible, and how hard they fight against its preachers, and how many obstacles they put on their path, victory will be their ally sooner or later. Because the truth is put to trial before it can achieve victory and Tamkīn. It was said to Al-Imām As-Shāfi‘: “Is a scholar granted empowerment first or will he be tested first?” He answered: “He will be tested first thereafter he will be given empowerment.”

So the scholar and preacher will face tribulations and after that they will be granted empowerment. We all know that preacher who we consider, and Allāh has the best knowledge over his affairs, from among the best preachers who was tested in his honor and the haters thought they finished him off and silenced his da‘wah, but Allāh ﷺ has turned that trial into a gift for him and the believers and Allāh ﷺ elevated him and the people started rushing to attend his gatherings and lectures and they became thousands while before they were small numbers.

**Sixth:** Also from the most important reasons for a believer to know so they can prevent themselves from becoming frustrated is: The Ummah has to be in a state of victory with its potential, its capabilities, its intends and with its intentions. How can this be achieved?

Sometimes the ummah can engage in fighting while it is not on a level of victory, so Allāh ﷺ delays the victory for a while until the level of the ummah rises and it becomes able to bear the burdens of victory that Allāh will grant this ummah when the time is there. Allāh ﷺ said:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَغَوِيٌّ عَزِيزٌ

﴿ And Allāh will surely support those who support Him [i.e., His cause]. Indeed, Allāh is Powerful and Exalted in Might ﴾ [22:40]

So who are those whom Allāh will grant Nasr? ﴿ they are those who, if We give them authority in the land, establish salāh ﴾ [22:41]

So; here you can see the intentions and intends in the hearts that can only be known by the Knower of Unseen. Allāh said: ﴿ And they are those who, if We give them authority in the land ﴾ and this is talking about the future. ﴿ And they are those who, if We give them authority in the land, establish salāh and give zakāh ﴾. There might be from the preachers those who if they were granted Tamkīn [empowerment] on the earth will abandon some matters of Da'wah and don't establish Salāh and Zakāh, or he might establish salāh and zakāh but he fully neglects commanding good and forbidding evil.

Some of those who ascribe themselves to the Da'wah scene might even give up on some important religious matters, or he might cooperate with communists and the secularists for [worldly] gains, this one doesn't deserve An-Nasr.

Also the ummah has to be on a level of victory with its potential and its capabilities. So the Ummah has people ready who are capable of running the affairs of the Islāmic State when Allāh grants the ummah victory, or running the affairs of the entire world when Allāh grants it the ability to conquer the entire world.

When the ummah reaches this level, and the rest of the means and reasons are fulfilled, then Allāh ﷺ will grant them victory and this is an established fact, there should be no doubts about this.

**Seventh:** Also from the most important reasons for victory is waging Al-Jihād fī Sabīli Allāh and Al-Amr bi Al-Ma'rūf wa Al-Nahy 'an Al-Munkar [commanding the good & forbidding the evil].

These two matters are fences that protect this ummah, it means that Jihād is protecting the ummah from outside enemies, and commanding the good and forbidding the evil will protect the ummah from the inside [enemies].

Commanding the good and forbidding the evil protects the ships from drills and sinking after, and Jihād protects the ummah from becoming enslaved and subdued and to be insulted by their enemies.

There is no nation that abandoned Al-Jihād and didn't become humiliated, this is a principle said by our Salaf [pious predecessors] **رحمهم الله**.

May Allāh be pleased with 'Alī ibn Abī Tālib رضي الله عنه who said: "When a nation never fought in the heart of its own land, humiliation will be upon them."

And this will be explained when we are going to talk about the reasons for defeat and humiliation.

Al-Jihād is the reason behind the honor of the ummah and a reason for its victory because Allāh Ta'āla said:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا  
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ

﴿ Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not ﴾ [2:216]

When you read the tafsīr of this āyah by Al-Imām Al-Qurtūbī رحمه الله who lived during the fall of Al-Andalūs you'll feel the sorrow and pain in the words and lines he used.

He explaining the meaning of ﴿ But perhaps you hate a thing ﴾ saying: This means; you hate fighting and spilling blood and spending money.

And he explained the meaning of ﴿ and it is good for you ﴾ saying: This means; You will achieve Tamkīn on the earth, 'Izzah [honor] and Victory.

﴿ And perhaps you love a thing ﴾ this means; "You love comfort, inclining to the dunyah and tranquility in your houses and homes but it is evil for you since you will be subdued, and your honours and sanctities will be violated and you will be overcome and abased and your authority lost"

And then he says some painful and burning words:

"This is absolutely true and it happened in al-Andalūs when they abandoned Al-Jihād and avoided fighting and many fled. The enemy took their land and captured, killed and enslaved the Muslims."

Meaning; What a beautiful land was that, but its inhabitants neglected it so they lost it.

It is known among the people with intellect that the kufār will not leave the Muslims alone even if the Muslims leave them alone.

And this is a Sharī'ah reality and a Sunnah of Allāh and He informed us on it when He said:

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرْدُوْكُمْ عَنْ دِيْنِكُمْ إِنِّي أَسْتَطِعُ أُعْلَمُ

﴿ And they will continue to fight you until they turn you back from your religion if they are able ﴾ [2:217]

This means that whatever you do, and how close you try to come to those kufār they will continue to fight you no matter what, and they will not leave you in tranquility until you apostasies from your Dīn and you follow their desires and veins, like Allāh Subhānahu wa Ta'āla said:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

﴿ And never will the Jews and the Christians approve of you until you follow their religion ﴾ [2:120]

So, they will only accept you if you return back from your Dīn, and they will not stop fighting you until you return back from your Dīn.

And if they leave you and don't fight you physically on the battlefield they will for sure fight you culturally, intellectually, using the women, using the media, they will fight you trying to destroy your Dīn and to waste your 'Aqīdah. So please O Muslim Muwahhid; be aware of the kufār!

**Eighth**: The final reason for victory is preventing ourselves from falling into the reasons of defeat and humiliation, we will discuss them in the next chapter.

# Reasons behind Defeat & Humiliation

The reasons for defeat and humiliation are many and I can not mention them all for you in these couple of minutes. But I will mention the most important reasons.

The most important reason for defeat and humiliation is deviation from the Sirāt al-Mustaqīm [Straight Path] whether this deviation is in 'Aqīdah or deviation in practices.

Meaning that whether the sins in matters of 'Aqīdah like disbelief in the Asmāe and Sifāt of Allāh [His Names & Attributes] and major and minor shirk or it is with a full apostasy by adopting kāfir ideologies like communism, nationalism and secularism, or by deviation in practices; meaning the sinning in practices.

The follower of the Qurān will know that these matters are reasons for the destruction of nations.

Like Allāh Subhānahu wa Ta'āla said:

فَكُلَّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبَاً وَمِنْهُمْ مَنْ أَخَذْتُهُ الصَّيْحَةَ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيَظْلِمُهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

﴿ So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allāh would not have wronged them, but it was they who were wronging themselves ﴾ [29:40]

So the previous nations were seized because of their sins, and because they wronged themselves, and the evidence for this fact are many, and for you is to read the Book of your Lord and you'll read this clearly. For example; read the story of the people of Sabā, read the story of the people of As-Sabt [saturday], and read the reason behind the drowning of the people of Nūh, and read the reasons behind the destruction of the people of 'Aād, Thamūd and Lüt, and what happened to the people of Mūsa, and what happened to the other nations, you'll find that their sins were the reason for their destruction.

**First:** The deviation in matters of 'Aqīdah and its traces.

We will give two examples on the deviation in matters of 'Aqīdah they are a living witness for the fact that when the ummah deviates in 'Aqīdah it will weaken and become humiliated.

First example is during the fourth century after the Hijra of Rasūlī Allāh ﷺ.

The ummah witnessed a strong Rāfidhī force; in the eastern part of the Arabian Peninsula in Bahrain and Al-Ahsā Governorate they established the Land of the Qarāmitah, in the land of Fāris [Iran] and al-‘Irāq they established the Buyīd dynasty, in Bilād as-Shām they established the Hamdānid dynasty - Abu Firās al-Hamadānī and his followers were from the rāfidah, and in Maghreb [North-Africa] they established the ‘Ubaydī, Ismā‘īlī and Qarāmitah dynasty, that was falsely named the Fātimid Caliphate. After that they set off and conquered Egypt, and after that al-Hījāz.

Also the Qarāmitah from Bahrain set off and reached al-Hījāz and in that century they conquered the black stone and it remained under their authority for twenty-two years.

They even reached Dimashq [Damascus] and only a few countries remained safeguarded from this Rāfidhī force and were not conquered by them.

And I will mention the words of Al-Hāfiث ibn Kathīr حمّه اللّه, on the events that occurred during that period of time, and then read his commentary on those events carefully.

Ever since those deviant Rāfidhī states were established, the christians showed some progression setting off out of the Roman Land, to seize and conquer some of the lands of the Muslimīn, they committed heinous crimes that sent shivers down the spine.

Al-Hāfiṭh ibn Kathīr رحمه الله mentioned some of these events, and then he commented on them.

He said of the events that occurred in the year 359 after the Hijra:

وفيها دخلت الروم أنطاكية فقتلوا من أهلها الشيوخ والعجائز، وسبوا من أهلها الشيوخ والأطفال نحوًا من عشرين ألفاً فإنا لله وإنا إليه راجعون

﴿ In this year the Romans entered Antioch and they killed from its people the elderly and elders, and they took approximately 20.000 elders and children as prisoners, so We belong to Allāh and to Him we shall return ﴾

Then Al-Hāfiṭh ibn Kathīr رحمه الله commented on this saying:

وكل هذا في ذمة ملوك الأرض أهل الرفض الذين قد استحوذوا على البلاد وأظهروا فيها الفساد قبحهم الله

﴿ The kings ruling in the world are to blame for all of this, the people of rejection who took over the country, spread corruption in it, may Allāh disgrace and curse them ﴾

He then also mentioned as part of the events of 359H that the emperor of the Romans committed more heinous crimes in Tarāblus [Tripoli] and as-Shām and its coasts and Homs and many other cities and villages.

Al-Hāfiث ibn Kathīr رحمه الله said:

ومكث ملك الروم شهرین يأخذ ما أراد من البلاد ويأسر ما  
قدّر عليه، ثم عاد إلى بلده ومعه من السبي نحو مائة ألف  
إنسان ما بين صبي وصبية وكان سبب عوده إلى بلده  
كثرة الأمراض في جيشه واشتياقهم إلى أولادهم

﴿ The Roman emperor remained for two months taking and seizing whatever he wanted from the land and capturing whomever he was capable of capturing, after that he returned back to his land and took approximately 100.000 prisoners with him; among them were little boys and girls. The reason he returned back to his land was the increase of diseases in the ranks of his army and their longing for their children ﴾

So imagine an enemy from the enemies of the muslimīn coming and capturing 100.000 muslim prisoners and he only returns back to his country because of diseases that destroyed the ranks of his army, and he was not fought by any of the Rāfidhī kings who were kings of those lands at that time.

So remember what we said at the beginning as means for Victory; there has to be a righteous and believing leadership.

Al-Hāfiṭh ibn Kathīr رحمه الله then commented on the practices of the Rāfidah in that century who were cursing and slandering the Sahābah and were committing and practicing other Bid'ah and delusions.

So he said on the events of 351 after the Hijra when he mentioned the raids of the Romans and the countless amount of muslims they've killed.

He said:

وفيها كتبت العامة من الروافض على أبواب المساجد لعنة الله على معاوية بن أبي سفيان، وكتبوا أيضاً: ولعن الله من غصب فاطمة حقها - يعنون أبا بكر رضي الله عنه - ومن أخرج العباس من الشورى - يعنون عمر رضي الله عنه - ومن نفى أبا ذر - يعنون عثمان رضي الله عنه. ثم قال: رضي الله عن الصحابة وعلى من لعنهم لعنة الله

﴿ It was during this year that the majority of the rāfidah wrote on the doors of the Masājid; 'May Allāh curse Mu'āwiyah ibn Abī Sufyān رضي الله عنه'. They also wrote: 'May Allāh's curse and wrath be upon the one who took the right of Fātimah' and they meant Abū Bakr as-Siddiq رضي الله عنه. And they wrote: 'May Allāh curse the one who ousted al-'Abbās from the Shurā [muslim council]' and they meant 'Umar ibn al-Khattāb رضي الله عنه. And they wrote: 'May Allāh curse the one who denied Abā Dharr' and they meant 'Uthmān ibn 'Affān رضي الله عنه. May Allāh be pleased with the Sahābah and may He curse those who curse the Sahābah ﴾

He then spoke a little until he said:

ولما بلغ ذلك جمیعه معز الدولة - یقصد ابن بویه وکان راضیا - لم ینکرہ ولم یغیره قبھه اللہ وقبح شیعته من الروافض

﴿ When all of this news reached the heads of the state; he meant ibn Buyah who was a Rāfidhī, he didn't vehemently object it and he didn't change it may Allāh disgrace and curse him and may He curse and disgrace his shī'ah from among the rawāfidh ﴾

Please read the commentary of ibn Kathīr رحمه الله because his words are the essence of this lecture, he said:

لَا جُرْمَ أَنَّ اللَّهَ لَا يُنْصَرُ هُؤُلَاءِ وَكَذَلِكَ سِيفُ الدُّولَةِ ابْنُ  
حَمَدَانَ بِحَلَبِ فِيهِ تَشْيِيعٌ وَمِيلٌ إِلَى الرَّوَافِضِ، لَا جُرْمَ أَنَّ  
اللَّهَ لَا يُنْصَرُ أَمْثَالَ هُؤُلَاءِ، بَلْ يَدِيلُ عَلَيْهِمْ أَعْدَاءُهُمْ  
لِمَتَابِعِهِمْ أَهْوَاءُهُمْ، وَتَقْلِيَّدُهُمْ سَادَتِهِمْ وَكَبَرَاءُهُمْ وَآبَاءُهُمْ،  
وَتَرْكُهُمْ أَنْبِيَاءُهُمْ وَعُلَمَائِهِمْ، وَلِهَذَا لَمَّا مَلَكَ الْفَاطِمِيُّونَ بِلَادِ  
مَصْرَ وَالشَّامِ وَكَانَ فِيهِمُ الرَّفْضُ وَغَيْرُهُ اسْتَحْوَذُ الْإِفْرَنجُ  
عَلَى سَوَالِحِ الشَّامِ وَبِلَادِ الشَّامِ كُلَّهَا حَتَّى بَيْتُ الْمَقْدِسِ  
وَلَمْ يَبْقَ مَعَ الْمُسْلِمِينَ سُوَى حَلَبِ وَحْمَصِ وَحْمَادَةِ  
وَدِمْشِقَ، وَجَمِيعِ السَّوَالِحِ وَغَيْرِهَا مَعَ الْإِفْرَنجِ وَالنَّوَاقِيسِ  
النَّصْرَانِيَّةِ وَالْطَّقُوْسِ الْإِنْجِيلِيَّةِ تَضَرُّبٌ فِي شَوَّاهِقِ  
الْحُصُونِ وَالْقَلَعَاتِ، وَتَكْفُرُ فِي أَمَانَ الْإِيمَانِ مِنَ الْمَسَاجِدِ  
وَغَيْرُهَا مِنْ شَرِيفِ الْبَقَاعِ

﴿ It is inevitable that Allāh will not give victory to those, and the same for Sayf ad-Dawlah ibn Hamadān in Halab because he has signs of shi'ism and inclination towards the rawāfidh, so it is inevitable that Allāh will grant victory to the likes of him. Rather, he will be subjugated by his enemies because they follow their desires and because they imitate their masters, their chiefs and fathers and they left their prophets and scholars. This is the reason why the Fātimids when they ruled over Egypt and Shām and they had among them rafd [rejection] and other things, the Franks took control over the coasts of as-Shām and Bilād as-Shām and even Bayt al-Maqdis. And the Muslims only had Halab, Homs, Hamā and Dimashq under their authority. As for the rest of the coasts they were under the governance

of the Franks and the Christian bells and the evangelical rituals and practices coming out of the towers of the forts and castles. And it practiced acts of disbelief in the places of al-Imān like the Masājid and other noble places ﴿

After that he described the state of the muslims saying:

وَالنَّاسُ مَعَهُمْ فِي حَصْرٍ عَظِيمٍ وَضِيقٍ مِنَ الدِّينِ وَأَهْلُ هَذِهِ  
الْمَدَنِ - يَقْصُدُ دَمْشَقَ وَحَلَبَ وَحَمْصَ وَحَمَّةَ - الَّتِي فِي يَدِ  
الْمُسْلِمِينَ فِي خُوفٍ شَدِيدٍ فِي لَيْلَاهُمْ وَنَهَارَهُمْ مِنَ الْإِفْرَنجِ  
فَإِنَا لِلَّهِ وَإِنَا إِلَيْهِ رَاجِعُونَ وَكُلُّ ذَلِكَ مِنْ بَعْضِ عَقَوبَاتِ  
الْمُعَاصِي وَالذُّنُوبِ وَإِظْهَارِ سُبِّ خَيْرِ الْخَلْقِ بَعْدِ خَيْرِ  
الْأَنْبِيَاءِ

﴿ The people among them were under a major siege and narrowed in their Dīn and the people of these cities; meaning Halab, Homs and Hamā, that were under the authority of Muslims were living under major fear in their days and nights from the Franks so We belong to Allāh and to Him we shall return. All of this happened as a punishment for the sins and disobedience and the appearance of slandering and cursing the best of people [Sahābah] coming after the best of prophets ﴾

This is the result of deviation in 'Aqīdah matters that took control over this ummah during the fourth century after the Hijra, in fact it took control over its leaders and commanders at that time.

Second example is from our modern days. The Arabs were defeated by the Jews despite the fact that there was no comparison between the numbers [Arabs are more than Jews], and despite the tawāgīth of Shām and Egypt chanting slogans promising they will drive the jews into the sea and they do so and so. They were raising the banners of nationalism and the banners of socialism and they were fighting islam. Their biggest tāghūt had just sentenced Sayyid Qutb رحمه الله to death a year before this battle. And when the battle started their slogans were songs and anāshīd they used addressing the warplanes of the jews:

میراج طیارک هرب \*\* خایف من نسر العرب  
Your Mirage warplanes fled, fearing the Arab eagle

والمیج علت و اعتلت \*\* فی الجو تتحدى القدر  
The MiG's are flying higher and higher in the sky  
challenging Fate

This is what the broadcasts of Dimashq were singing at that time.

So this crushing and humiliating defeat that led to seizing the rest of what remained from Palestine and they seized folds of Palestinian land the size of Sinaī and al-Golān heights.

This was because those evil and deviant leaders took control over the affairs of the muslims, and this was one of the main reasons of humiliation and defeat.

**Second:** Deviation from the perspective of practicing sins and being disobedient and they can be divided into three categories:

- Disobedience during the battle, like disobeying the commander's order during the battle like it happened during the Battle of Uhūd when the Archers left the mountain and disobeyed the order of Rasūli Allāh ﷺ and you all know what happened.
- Disobedience and sins before the battle, and we will go into detail on this so I will leave it to the last.
- There are sins that lead to everlasting humiliation of this believing ummah, and these sins have a direct impact on the defeat of the ummah in front of its enemies.

Rasūli Allāh ﷺ has explained this with his saying:

إِذَا تَبَايَعْتُم بِالْعِينَةِ وَأَخْذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ  
وَتَرَكْتُمُ الْجِهَادَ سَلْطَنَ اللَّهَ عَلَيْكُمْ ذُلًا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوهُ  
إِلَى دِينِكُمْ

{ When you enter into 'inah transaction, hold the tails of the oxen, are pleased with agriculture, and you give up al-Jihād fī Sabīli Allāh. Allah will make disgrace prevail over you, and will not withdraw it until you return back to your Dīn }

Hadith sahih narrated by Abu Dāwud and Imām Ahmad.

{ al-īnah } is a form of interest and it has become widespread in the lands of the muslimīn so humiliation and disgrace was bestowed upon them.

{ are pleased with agriculture, and give up al-Jihād fī Sabīli Allāh } and { hold the tails of the oxen } means ; planting and farming it was widespread during that ages and even today a lot of muslims countries depend on it.

So inclination to the dunyah and paying attention to it and giving up al-Jihād fī Sabīli Allāh is a reason for humiliation.

﴿ Allāh will make disgrace prevail over you ﴾  
humiliation is not for the jews merily, it can also be bestowed on this ummah if they disobey the Commandments of their Lord.

﴿ Allāh will make disgrace prevail over you and will not withdraw it ﴾ means: He will not withdraw it, until when?

When we have a million soldiers? or when we have a thousand warplanes? Or when we have 500 tanks?

Saddam Hussein had all of this and it didn't benefit him.

No, Rasūli Allāh ﷺ said: ﴿ until you return back to your Dīn ﴾ meaning; if you return back to your Dīn, He will withdraw the humiliation from you.

There is one condition; we must return back to our Dīn in its totality from its beginning till its ending. Don't say: 'These are trivial issues and these are vital issues' and don't say: 'These are sunnan and these are so and so'

And don't say: 'These issues cause division in the ummah' when you study the difference in 'Aqīdah between ahl as-Sunnah and the rawāfidh, the ash'arīyah and others.

No, rather you take this Dīn in its totality like it was presented and brought by Muhammad ibn 'Abd Allāh رض and revealed to him by His Lord.

You take it how it is pure and clean, and then victory over your enemies will be achieved.

We will continue with the second issue and these are the sins that are a prelude and a reason for the defeat and humiliation. These sins are:

**A)** Ad-Dhulm [oppression], oppression is not a reason for the reasons of defeat, rather it is from the reasons for destroying a nation and the downfall of states, a change in conditions.

Shaykh Al-Islām ibn Taymiyyah رحمه الله has some nice and just words on this, he said:

إِنَّ الدُّولَ تَبْقَى مَعَ الْعَدْلِ وَإِنْ كَانَتْ كَافِرَةً، وَتَسْقَطُ مَعَ الظُّلْمِ وَإِنْ كَانَتْ مُسْلِمَةً

﴿ It is said that Allāh allows the just state to remain even if it is led by kufār, but Allāh will not allow the oppressive state to remain even if it is led by Muslims ﴾

This can be found in As-Siyāsah as-Shar'iyah.

So ad-Dhulm is from the main reason for defeat and humiliation bestowed upon the muslims, whether it is oppression against the souls by sinning, or by oppressing others stealing their wealth, beating them and violating their honor, or by oppressing other creations of Allāh ﷺ even if they are from the animals let alone human.

**B)** Abandoning commanding the good and forbidding the evil:

This is a reason for destroying a nation and punishing it.

Allāh ﷺ said:

فَلَوْلَا كَانَ مِنَ الْقُرْبَوْنِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ  
الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعُ الذِّينَ  
ظَلَمُوا مَا أَتَرْفُوا فِيهِ وَكَانُوا مُحْرِمِينَ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ  
الْقَرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

﴿ So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals. And your Lord would not have destroyed cities unjustly while their people were reformers ﴾ [11:116-117]

So if the people of a nation are commanding the good and forbidding the evil Allāh will not destroy them.

But when they abandon commanding good and forbidding evil, and filth and sinning has spread and became widespread they won't be threatened with destruction rather with more than that. That is that Allāh will annihilate them and bestow punishment on them.

And in the hadīth it has been narrated that Abū Bakr As-Siddiq رضي الله عنه said:

عَنْ أَيِّ بَكْرٍ الصَّدِيقِ، رَضِيَ اللَّهُ عَنْهُ قَالَ أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ {يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَصْرِرُكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ} وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدِيهِ أَوْشَكَ أَنْ يَعْمَمُهُمُ اللَّهُ يُعَقِّبُهُ

﴿ O people, you recite this verse: ﴿ O you who believe! Take care of your own selves. If you follow the [right] guidance no hurt can come to you from those who are in error ﴾ [5:105]. I heard Rasūli Allāh ﷺ say: "If people see an evildoer and do not stop him, soon Allāh will send His punishment upon them all ﴾

Narrated by ibn Mājah, Imām Ahmad & Tirmithī.

So when Al-Amr bi al-Ma'rūf wa an-Nahy 'an al-Munkar is abandoned it will be a reason for punishment being sent down on them.

Destruction is much worse than merely a punishment because that might be followed by an uprising and victory.

Abandoning Al-Amr bi al-Ma'rūf wa an-Nahy 'an al-Munkar is also a reason for division and disagreement, and these are the main reasons for humiliation and defeat. Like it will become clear in shā Allāh.

Allāh ﷺ said: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful." [3:104]

After that Allāh warned us from those who abandon this. Allāh said: "And do not be like the ones who became divided and differed after the clear proofs had come to them." [3:105]

So carry out this matter otherwise you will be like those who became divided and is a sign that abandoning it is a reason for division and disagreement in society and this is clear in front of our own eyes.

Because there are people whose hearts are filled with lusts and disobedience and they want to continue on this path and they want for the believers to digress [into] a great deviation and to spread immorality among the believers, and others who are righteous so the society becomes divided and diverse.

**C)** Breaking the promise with Allāh and His Rasūl ﷺ because it has been narrated in a hadīth on the authority of 'Abd Allāh ibn 'Umar who said:

يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ

﴿ Rasūli Allāh ﷺ turned to us and said: 'O Muḥājirūn, there are 5 things with which you will be tested, and I seek refuge with Allāh lest you live to see them ﴾

Rasūli Allāh ﷺ then mentioned as one of the 5:

وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ

﴿ They do not break their covenant with Allāh and His Messenger, but Allāh will enable their enemies to overpower them and take some of what is in their hands ﴾

It is well known that the enemies can't take what belongs to the Muslims from wealth, land or something else only when the Muslims are defeated and humiliated. And breaking the covenant of Allāh and His Messenger means betraying the covenant, that a person gives a covenant and treaties and thereafter breaks and betrays and doesn't care about it.

**D)** Also from the sins that Allāh promised defeat and humiliation for those who commit them is; Al-Ghulūl, this is taking the wealth of the muslims unjustly.

It was narrated in Al-Muwatta on the authority of 'Abd Allāh ibn 'Abbās mawqūf and stops at him that he said: "Al-Ghulūl does not appear in a people but that terror is cast into their hearts."

And it is known when terror is casted in the hearts they won't be able to confront their enemy and they will be defeated and turn their backs fleeing. Without a doubt.

There is also an athar but it is da'if and it says that bribery causes the same. In the musnad of Imām Ahmad it is narrated that Rasūli Allāh ﷺ said: "Bribery will not appear among any people without their being punished by terror."

Al-Munthirī said its chain needs examination.

**E)** proudness, pride, arrogance and self-admiration because Allāh Subhānahū wa Ta’āla said:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ  
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

﴿ And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allāh. And Allāh is encompassing of what they do ﴾ [8:47]

So this Riyāe, pride and arrogance on the earth and averting [people] from the Path of Allāh; meaning averting them from the Dīn of Allāh even if it is done in small parts of the Dīn, averting them from it will cause humiliation like the āyah clarifies.

Same for self-admiration because Allāh ﷺ said:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا  
وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحْبَتْ ثُمَّ وَلَيْتُمْ مُّذْبِرِينَ

﴿ Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with [i.e., in spite of] its vastness; then you turned back, fleeing ﴾ [9:25]

So when the Sahābah had self-admiration because of themselves and their strength and said: "We will not be defeated today because we are big in numbers" so these big numbers were not beneficial for them at all.

Some narrations say: 'The numbers of Banū Hawāzin didn't exceed the 3000 men, while the numbers of the Sahābah were many times greater compared to Banū Hawāzin"

Despite that they turned their backs retreating when they admired themselves and forgot depending on their Rabb ﷺ.

And here is a note worthy of mentioning; When you read the Qurān following the verses wherein in the battles of Rasūli Allāh ﷺ are mentioned, you'll never find Allāh praising the believers and praising them for their heroism.

Rather He clarified for them that the Nasr comes as a Grace from Allāh like He said in the Qurān:

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

﴿ And victory is not except from Allāh, the Exalted in Might, the Wise ﴾ [3:126]

And Allāh ﷺ said:

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

﴿ And victory is not except from Allāh, the Exalted in Might, the Wise ﴾ [8:10]

A verse in Aāl 'Imran and one in Al-Anfāl, and you'll even find that Allāh ﷺ points out to the believers the mistakes made by them while they were made victorious.

So Allāh ﷺ said to them on the day the battle of Badr:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ

﴿ It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allāh's enemies] in the land ﴾ [8:67]

And Allāh ﷺ said:

يَسْأَلُوكُمْ عَنِ الْأُنْفَالِ قُلِ الْأُنْفَالُ لِلَّهِ وَالرَّسُولِ

﴿ They ask you, [O Muḥammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allāh and the Messenger ﴾ [8:1]

And Allāh ﷺ directly after this said:

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِبِّعُوا اللَّهَ وَرَسُولَهُ

﴿ So fear Allāh and amend that which is between you and obey Allāh and His Messenger ﴾ [8:1]

It is like Allāh is pointing them to the fact they have disagreement in distributing the spoils of war and bounties is not good at all, so be aware from contradicting the Commandments of Allāh and His Rasūl ﷺ. So; Allāh didn't say to them you did good and you're heroes. He didn't mention the heroism and their courageous deeds on the day of Badr.

Rather He pointed out the mistakes for them and He remembered them not to rely on themselves and to not admire themselves and that Nasr will come from their Lord Alone and Exclusively.

The same when you read the story of the battle of Uhud you will find Allāh ﷺ alerting them on the mistakes and the reasons behind what happened to them.

Allāh ﷺ said: ﴿ And Allāh had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage ﴾

Pay attention! this is the first. ﴿..and fell to disputing about the order given by Rasūli Allāh ﷺ﴾

﴿ you lost courage ﴾ means that you couldn't agree on anything.

And ﴿ ..and fell to disputing about the order given by Rasūli Allāh ﷺ﴾ means you differed concerning your affairs.

And ﴿ ..and disobeyed after He had shown you that which you love ﴾ means they disobeyed the commandments of Rasūli Allāh ﷺ.

And ﴿ Among you are some who desire this world ﴾ means Ghanīmah; warbooty.

﴿ and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He [Allāh] has already forgiven you ﴾ means that the mistakes you have fallen in, are forgiven by Allāh.

So Allāh ﷺ is alerting us that a Muslim must always be humble to his Lord, relying on Him, seeking victory with Him, being sincere in that, knowing that Victory only comes from Him and not because of the numbers and preparation.

My brothers I will go through the second reason for humiliation and defeat because I see the time is not on our side.

**A)** Division and Khilāf [dispute] between the Muslims and dispersion in their affairs is a reason for a crushing defeat upon them and from the reason for humiliation bestowed upon them.

Whether that is during the battle or outside and before the battles. Allāh ﷺ said:

وَلَا تَنَازَعُوا فَتَفْشِلُوا وَتَذَهَّبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

﴿ do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient ﴾ [8:46]

This matter and the matter we mentioned before which is sinning were the main reasons for the fall of Al-Andalūs.

Because Al-Andalūs has fallen because of these two main reasons along with some other reasons.

One was disobedience and inclination towards the dunyah and its amusements, and being divided.

We conquered Al-Andalūs with Takbīr and Tahlīl and Tariq ibn Ziyād leading the muslims and we went out of it while the one who gave up the last piece of it was named 'Abd Allāh Al-Saghīr and he was small like his name, and I don't mean young in age rather in his stances, concern and ability. They made a nashid about him saying:

### دوزان العود وهات القدح \* راقت الخمر والورد صحا

This was the state of the muslims in their final days in Andalūs. {دوزان العود} means "bring out the 'oud" [instrument] and play it and bring out the mugs of alcohol. Alcohol was brought and the roses woke.

**B)** Allying the kufār and munāfiqīn and a lack of being aware of them.

Allāh ﷺ has warned us against it with a firm warning and speaking about it again and again like the 'Allāmah As-Shaykh Hamad ibn 'Atīq from the 'Ulamāe of Najd رحمة الله the imāms of the true da'wah reforming the 'Aqīdah and returning back to what was practiced by Rasūl Allāh ﷺ, he said:

لَم يرُدْ فِي الْقُرْآنِ الْكَرِيمِ بَعْدَ الْأَمْرِ بِالْتَّوْحِيدِ وَنَهْيِ عَنْ ضَدِّهِ  
أَكْثَرُ مِنَ النَّهْيِ عَنْ مَوَالَةِ الْكَافِرِينَ

﴿ In the Qurān there is nothing more emphasised on after the obligation of Tawhīd and prohibition of shirk then the prohibition of allying the kāfirīn ﴾

By quoting one verse from the Qurān will expose the reality of the kufār, ﷺ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ حَبَالًا

﴿ O you who have believed, do not take as intimates those other than yourselves [i.e., the believers], for they will not spare you [any] ruin ﴾ [3:118]

Meaning; they will not come short when it comes to corrupting you. Allāh ﷺ then said:

وَدُّوا مَا عَنِتُّمْ

﴿ They wish you would have hardship ﴾ [3:118]

Meaning; they love what is hard for you.

Allāh ﷺ then said:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ

﴿ Hatred has already appeared from their mouths ﴾ [3:118]

Meaning; they couldn't hide it anymore.

Allāh ﷺ then said:

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَاهُ لَكُمُ الْأَيَّاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

{ and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason } [3:118]

Meaning; Where are those who use their intellect and reason.

This was the main reason behind the defeat of the 'Abbāsī Dynasty against the Tartars because they allied the filthy rāfidhī ibn Al-'Alqamī and gave him a ministry.

So this filth allied the Tartars and wrote to them in order to destroy the Khilāfah and cause its downfall so what he wanted happened.

Allāh has punished him with a severe punishment so the king of the Tartars awarded him by killing him saying to him: "You don't deserve to be trusted" so he gave him a painful death and how many of his likes are present in our days and ages.

My beloved brothers, it might occur that the human shayātīn and munāfiqīn join the ranks of the believers while they don't recognize them.

So from the mercy of Allāh is that He inflicts the believers with trials and tribulations, so the true face of the munāfiqīn gets unveiled distinguishing the ranks of the muslimīn and purifying them from those infiltrators so the ranks are distinguished and become filled with sincere believers.

And the tribulations and trials that occurred amongst our brothers the mujāhidīn in Afghānistan in the past and present we consider them from what we mentioned above, so that Allāh distinguishes between the ranks and the rotten leaves, that couldn't be recognized because they pretended to have imān, will fall of.

**C)** Abandoning preparing what is needed for battle, and inclining towards the dunyah and its amusements, drowning in fun and seeking rest and tranquility causes incapability among humans to enter the battle or to confront the enemy.

These are some of the reasons behind defeat mentioned in the History of Islam, and we didn't mention all of them, because when a person researches and dives in to the books of history he will see that there are many more than we have mentioned. We had to mention the most important reasons and the less indicates more.

And may the peace and blessings of Allāh be upon our prophet Muhammad ﷺ, his household and his Sahābah.

Lecture given by shaykh Bishr ibn Fahd al-Bishr حفظه الله

Translation: Abu 'Abd Allāh

t.me/KunuRabaniyin



KŪNŪ RABĀNIYĪN  
كونوا ربانيين